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Volume 2 Number 23

HUNDRED FLOWERS

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Community news and information

Don't Go Back to School

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If You Do, TAKE OVER!

MAMMA ROSA'S ON STRIKE! pp4-5
NORTHCOUNTRY WALL DIRECTORY pp 8-9
HIGH SCHOOL WRITINGS pp 3, 6-7, 19-11.

Just a Coincidence

Brothers and Sisters at Hundred Flowers,

One hundred and forty years, to the day, after Nat Turner's slave rebellion, George Jackson was killed. Most of the left say it was a carefully laid plot. We've heard people say that the guards were killed because "they knew too much" that was damaging to the prison authorities. That George was killed and his body was thrown into the yard to make it "look" like an abortive escape. The left is increasingly paranoid and with good reason. There are informers everywhere. And informers bring down possible murders. Fred Hampton and Mark Clark were murdered. Definitely. Bobby Seal was framed. Both in Chicago and New Haven. Ericka was framed. Angela is being framed. How many of us on the left have even had a fair trial? How many should have ever

been brought to trial in the first place? Yes, the Soledad Brothers, too, are being framed. But, was George Jackson's death planned? We doubt it. At least, not as it happened. The gas chamber was the only plan. But, the left press insists it was a plot. He was much too disciplined to try such an insane thing, they say. It was stupid and George was too smart. Well, you can only drive a man so far. We can all fall apart. We can all be driven mad. And, we think, George Jackson just said, "Fuck it." And he went out like a madman, like a man with no hope, with nothing to lose, and he got himself killed. He cracked, broke under the pressure he was constantly subjected to. And he committed revolutionary suicide. It's all too vague to be sure of anything now. The only thing that is for sure is that, in a way

George Jackson was murdered. He was killed by Amerika. By a system that brutalized him and slowly drove him insane. It's sad. He was an exceptionally intelligent and warm human being. Just as Eldridge could have been, if he hadn't been driven insane, if he hadn't become, in his own words, "a killing machine". Just as Jackson became a cold killer. And dead. He who lives by the sword shall surely perish by it? Gandhi said that it was better to resist with violence than to not resist at all. But, that doesn't mean to start killing anyone and everyone who gets in your way or your goals. The only excuse for killing another is in self-defense. And, that, many times, is a doubtful excuse. We need socialism for sure. But there's been too much bloodshed already. Let's cut this shit out and live.

Veneremos--Mark and Lynn

who is bill knox? sds knows

1. Who Is Bill Knox?

Sometime before Christmas 1969, the SDS regional office in Minneapolis received a letter from an inmate of St. Cloud Penitentiary. (Bill and sometimes George) He was interested in talking politics, so we corresponded with him. Knox was released on parole in early summer, 1970, after doing three years on an armed robbery charge. Members of SDS didn't see much of him from then on, but we figured that this was good; people on parole have caught a lot of heat for even talking with SDS members, and if Knox wanted to work with us, he could well wait until his parole was up in November.

About the end of October, the Tribune published news of a police raid on a South Minneapolis house. Weapons were found. The address was known to us as Knoxes. The news article said that police were looking for an unidentified youth. Having weapons violates a felony parole: we figured there was a warrant out for Knox.

Early in November, several friends and members of SDS were having a birthday party at the home of an SDS couple. About 1:00 O'clock, the fire department knocked on the door and informed people that the entire area was being evacuated--a car had been found parked on the street with a trunk full of dynamite. Somebody looked outside and saw the car, surrounded by flashlights--an old white cadillac, the same kind of car Bill Knox owned.

People were not let back into the house until about five--after it had been searched. Newspaper reports over the next few days were extremely interesting. The car in question, it seems, had been under surveillance for days. Why hadn't it been picked up earlier? Those same news reports provided the answer--Knox's "ties" to SDS got top billing. Both before and after this incident, SDSers were stopped while driving and

thoroughly hassled, to the point of being frisked at gunpoint. It seemed likely that we were being set up for a colossal frame job.

Knox was eventually arrested, and, has been setting in jail ever since. This makes it unlikely that he was--as many of us first thought--a police agent. There is no denying, however, that he was one of the most incredible damn fool craziest ever to come down the pike.

2. Why was Knox's letter printed?

This Bill Knox is the same clown that wrote a page long letter which Hundred Flowers recently printed. What he says about SDS is mostly lies. True SDS members were before a grand jury investigating him but we have a firm line against ever cooperating with the pigs about anything. Also, they couldn't have testified about his activities. Knox kept his affairs a secret from us, which isn't surprising: had we gotten an inkling of what he was into we would have run him off immediately.

No SDSers have testified at any trial of his, nor will they.

Members of the Hundred Flowers staff have said they were "very interested in finding out about Bill Knox." Bullshit. If Hundred Flowers was that interested, they would have contacted someone in SDS and asked us about him. We were the only people he mentioned, besides lawyers or cops. Why is this the first time Hundred Flowers has mentioned SDS since sometime last summer, when it said we liked Charlie Manson? The slanders Hundred Flowers has printed about us make the Star/Tribune look like our house organ.

3. What is SDS--Really?

There have been plenty of things SDS has done over the last year Hundred Flowers could have reported had they wanted to. Many of them made the Daily. SDS has had four national demonstrations against racism, imperialism, unemploy-

ment, and the wage-freeze that brought thousands of blacks and whites and workers and students to Detroit, Chicago, and Washington. Minnesota SDS has rallied against ROTC, to condemn racist murders of Lt. Calley, and to fight parking fare hikes. Dozens of SDS members have been arrested for actions against ROTC and the parking hikes. SDS has united with campus workers to stop firings of university hospital workers for union activity or simply being black. We've supported strikes against Northwestern Airlines, General Motors, and now Mama Roses. Around the country, dozens of our members are in jail right now, trying to get out on bail for fighting back in militant demonstrations against big business rulers.

A mouthful: SDS is an anti-imperialist, anti-racist, anti-male chauvinist, pro-working class student organization, that's our politics. We will work with people who fight back against the ruling class. We say that if you want to get anywhere because of the divisions between working people have to be smashed. Racism has to be smashed. Anti-worker ideas in students have to be smashed. Anti-student ideas in workers have to be smashed. A long struggle--but it has to be done.

There is no place in a struggle like this for hot shot ego trips. There's no place for anyone who thinks that one person with a bomb can change anything. The whole idea is to increase the power of working people--right now their power in the struggle against the hassles. To do this, you need to involve these people. First by the dozens, then the hundreds, then the thousands and millions. That's the only road. Any movement built for the people will always sell out. A movement by workers and their allies will win!

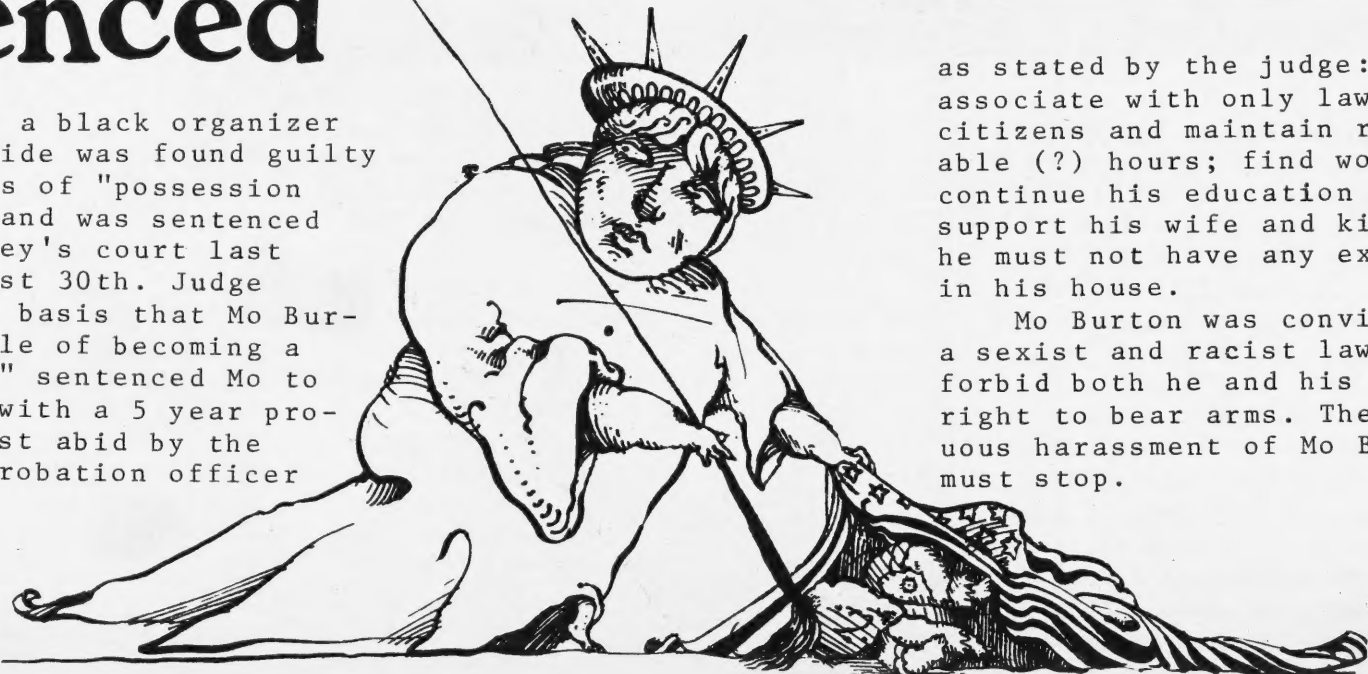
G. Scott, SDS, 331-2027



MORE SCHOOL pp. 6,7,10,11.

Mo Sentenced

Mo Burton, a black organizer on the Southside was found guilty on four counts of "possession of firearms" and was sentenced in Judge Heaney's court last Tuesday, August 30th. Judge Heaney on the basis that Mo Burton was capable of becoming a "good citizen" sentenced Mo to two years -- with a 5 year probation. Mo must abide by the laws of the probation officer



as stated by the judge: he must associate with only law abiding citizens and maintain reasonable (?) hours; find work or continue his education or both; support his wife and kids; and he must not have any explosives in his house.

Mo Burton was convicted by a sexist and racist law that forbid both he and his wife the right to bear arms. The continuous harassment of Mo Burton must stop.

Hi KIDZ!
Welkumta \$KOOL
i'm yur teechr, mr mindblight

1st lessen

DOO WUTCHER TOLD!

keep it up fer twelve yeers ya proov yur a wurthy member of so sigh eh tee! soz an employer kin hav TRUST in ya. nos yul be ON THE JOB EVERY MORNING OF YUR LIFE cept 4 weekends & payde holl idaze ATE AYEM SHARP!

DOO WUTCHYUR TOLLD!

wake up to the ALARM! like yur TOLLD! eet INSTANT BARF for brekfast like yur TOLLD!

git to work ON TIME! like yur TOLLD!

OBEY the boss like yur TOLLD!

WORRY*** about PUR SPUR AY SHUN like yur TOLLD!

WORRY a fout yur BRETH like yur TOLLD!

PAY YUR BILLS like yur TOLLD! BUY MORE PLASTIC CRAP like yur TOLLD! VOTE FOR THE GOVERMINT like yur TOLLD!

HATE YUR ENIMIES like yur TOLLD!

LUV THE FLAGG like yur TOLLD!

HATE YUR SELF like yur TOLLD!

FEER YUR NAYBRS like yur TOLLD!

don't smoke dope cuz eet mite make ya HAPPY (!) an if ya wuz HAPPY ya might let yur gard down annen thayd GITCHA! YAH! GITCHA! thayd GITCHA! dont drop acid cuz ya mite

BLOW
YUR
MIND
!!

dont DROP OWT cuz then yud be FREE! an if ya wuz FREE! ya wudnt be with MUNNY and howd ya eet
EET huh?

spoz ya think GODud take care of ya huh?

dont DROP OWT cuz ya might irritate the GUVERMINT

an the guvt sgot enuf NURV GA\$\$ FOR A HELLUVA TRIP kids

a HELL of a trip

not to mention enuf H BOMBS ta kill ya

and a lazer kin cut the moon in too for sum rezn cuz the GOVERMINT IS CRAZY otta be POOT AWAY.

INSANITY BY: TOM OLSON

MAMA ROSA'S DINN



PHOTO AARG

A long overdue strike has been called at Mama Rosa's. We the workers have united and decided to close it down in order to open it up to the eyes of the community. Behind the facade of its cozy decor, warm atmosphere of old world charm operates a chauvinistic, racist, capitalist enterprise.

Waitresses are forced to wear uncomfortable, super suggestive, supposedly authentic costumes to entice the customers to come and "come" again. The owner refuses to hire waiters.

There are no Blacks, Indians or Chicanos employed at Mama Rosa's presently and as far as we employees can

remember, only four have been hired out of the hundreds that have come and gone. Once working, they were sufficiently intimidated by the management to leave soon after.

Intimidation is in fact a policy of the management. Threats of losing your job are a means to carry out Mr. Bongiorno's exploitation. One night he said to one of the dishwashers, "I know the pay is horseshit, I know the conditions are lousy, but I don't care, you can be replaced". Another night a waitress was fired on the spot for giving two scoops of ice cream instead of one. He treats every employee as a personal servant to him, yet is

so impersonal towards us that he doesn't know our names. On another occasion Bongiorno, while entertaining "friends" called a waitress to him and said, "You are the only one whose name I remember. Tie my shoes, you have nothing better to do."

Like the slum landlord, the owner exploits the community. The employees are underpaid, the customers are overcharged and he is expanding. He screams, "There are too many french fries on that plate, you're ripping me off," as he jumps into his new Lincoln Continental, driving off to his suburban mansion.

Because Bongiorno is too cheap to hire enough workers, waitresses are paid \$1.05/ hour not only to wait on tables but to clean, bus dishes, wash dishes and try to appear perfectly happy and unhassled while waiting on the customers to make a decent wage through tips. Cooks start at \$1.75/hr. with no scheduled raises and must work with faulty, time consuming, extremely hazardous equipment, and without adequate insurance coverage. One worker maybe fired this week for cutting her finger and demanding compensation. Every night there is a shortage of cooks (business has tripled, but the number of cooks becomes increasingly inadequate). Dishwashers make \$1.65/ hour. Usually the dishwasher is overloaded with dishes to wash. Bus girls are paid \$1.25/hr. with only 10% of the waitresses tips to supplement that. Before a waitress is given her paycheck, she must pay from her own pocket for her mistakes in her checkbooks (made during rushed overworked times) and for food she happens to waste through simple accidental dropping or collisions when busy. Paying 7¢ or \$5 to pick up a \$12 pay check always hassles the head.

Employees are not given breaks and are expected to work ten and eleven hours "STRAIGHT" without leaving their posts or getting paid overtime. No matter how many hours it takes you to clean up, pay stops for the waitresses 45 minutes after the restaurant closes to the public (one hour for cooks and 1 1/2 hours for dishwashers).

There are only adverse effects of a continued dose of Mama Rosa's and we who are striking reached the point that many former workers reached, but instead of quitting, we talked to one another at work and after work about our own personal experienced with the management and decided to organize a meeting of all dissatisfied workers (which is a good majority of all employees) and see if we could do something. Voicing opinions and hearing others grievances such as the case of a dishwasher who was personally promised a raise after six weeks and after waiting four months finally realized the hopelessness of his dealings with David Bongiorno and quit, we decided that the only way to effectively confront Mr. Bongiorno is to strike. Responses such as "I don't care about you fucking waitresses," will be a thing of the past once we show our power and make him realize

ER PARTY: EMPLOYEES STRIKE

that it is us, the people of the community who run his restaurant and without the workers and customers his West Bank business is shot.

A strike has been attempted once in the past but failed because the workers didn't stand together. We are prepared to actively demonstrate our total strike force as long as necessary in response to the inhuman treatment and unjust practices which have confronted us in the past day after day (many more days than we would ever need to picket).

We are asking everyone concerned with fair employment practices and decent working conditions to strike with us against Mama Rosa's, until our demands are met. Many members of the Women's Counseling Service, SDS, and the West Bank community support our cause.

THESE ARE OUR DEMANDS:

More employees
Applicants shall be hired in order of their application, with no discrimination, of any kind.
Employees shall have regular hours, regular breaks, and shall receive overtime for hours over 40/week.
The employees demand an end to all unjust firings

All faulty and dangerous equipment must be replaced.

The uniforms worn by the waitresses must be approved by them as a group
We demand the following wages:

dishwasher	\$2.00/hr.
busgirls	\$2.00/hr.
cashier	\$2.00/hr.
waitress	\$1.80/hr.
cooks	\$3.00/hr.

These wages shall be raised at scheduled intervals presented to David Bongiorno at the time the strike began. In order to win these demands we need unity and support! Join the Picket Line.

--The Workers of Mama Rosa's

the party

We went to Mother Davids for supper about 6:00 O'clock that evening. A few people had heard of the 7:00 pm walkout and caculated their arrival and eating time to end in order to participate in the walkout. If the demands weren't met, a free meal we'd get.

As we walked into the door a fitting song played on the juke box:

"We're so sorry, Uncle Albert..
We're so sorry that we've caused you so much pain."

We were greeted by a friendly peasant worker waitress and given a table. We proceeded to order Pizza with everything on it, steak strip, ravioli, a feastaburger and a pitcher of dark beer. It was about 10 til 7 when our order arrived. Taking precautions to enjoy our full meal, we began to snorf down the hot shit. (Barf).

At exactly 7:00 pm, a leaflet landed on our table from a waitress who whisked through the diningroom passing them out. People sat at their tables, discussed the statements and then applauded the employees.

Some of the employees went down to the basement to try and wake David who was sleeping.

Someone announced that David could not be wakened and that they'd been "buzzing" and calling but couldn't stir him. People laughed and began to get up and leave their tables to bullshit with friends, get more beer, and pick up their own food.

In a few more minutes David appeared at the Cash register where he was told to either accept the demands or watch the walkout. He was still very sleepy, but managed to make a pathetic attempt at swinging some "negotiations". It didn't work and the employees walked outside where they joined friends and people from the community who had begun the picketing for them.

Outside more people joined in the picket line, some of them with children, talked about what a great strike it was and commeted about the good meal.

---some of the staff

New news from the new riverside café

Most of the hassles have been straightened out and work has begun on the Cafe's new building on the corner of Cedar and Riverside. The new Cafe will have a new kitchen and the same good ol music. By the time we are ready to move the kitchen should be together to serve rice and vegies, soup, beans, curry and all that other good stuff at really low prices.

Meanwhile back at the old cafe, business has gone from bad to worse with most of the folks in the neighborhood gone away to the country. The Cafe continues to lose money at an astounding rate. In what seems to be a revolutionary move the collective decided to lower prices. The prices are now real low so everyone can afford to eat here. The Cafe would like to keep on truckina. so the kind of support we needs now is for all the folks to come in an eat the natural grunts at the new low prices.

Good fartin'
The New Riverside Cafe

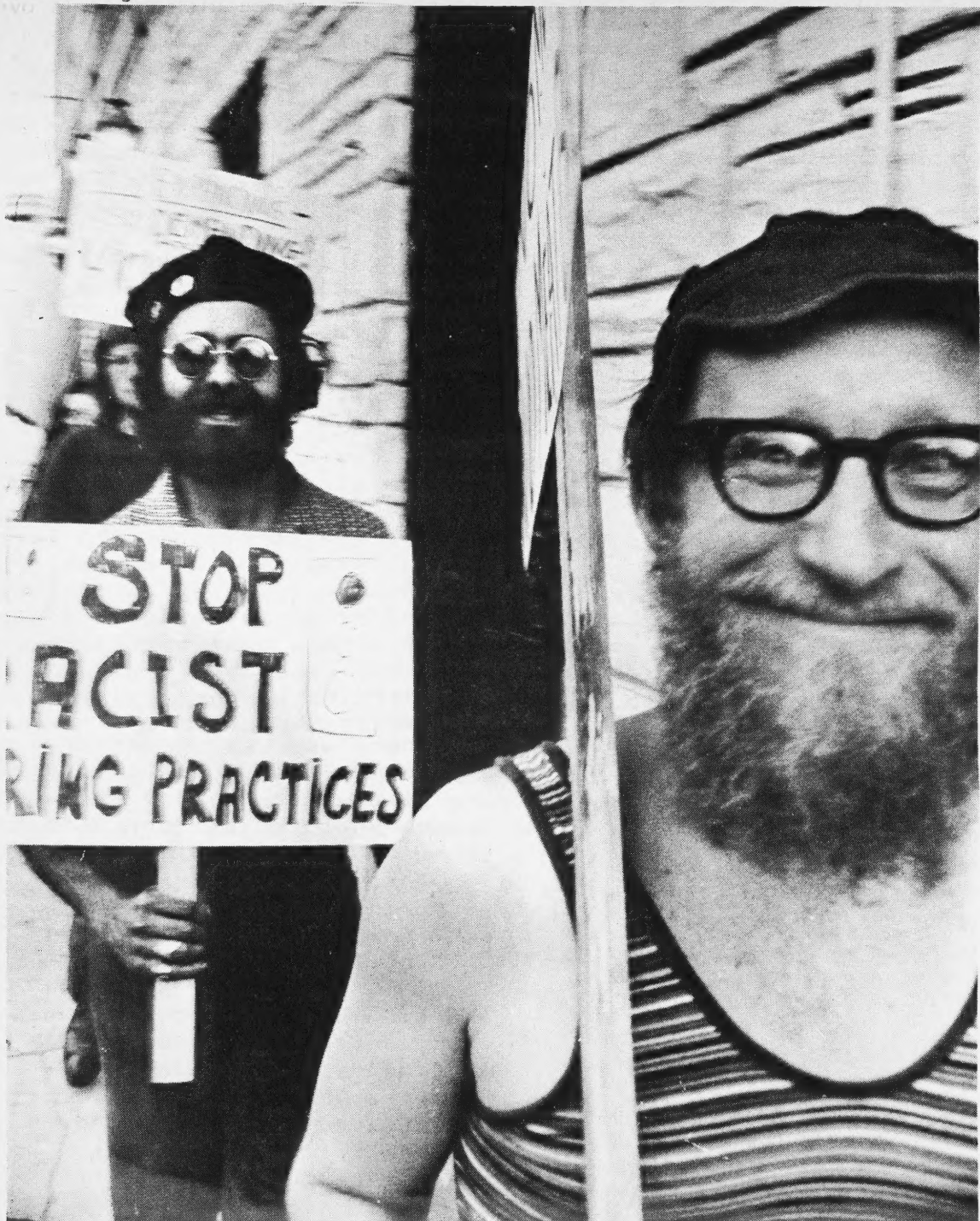


PHOTO: AARG

High schools are set up with pre-determined limits into which people must conform. In a word, schools are set up to make you CONFORM to the structure by restricting your expression of individual energies. When you feel these restrictions on your growth, YOU must start choosing your own space.

Bumming out in school means you should either get on your ass and start taking power

over the kind of learning you want to experience or leaving the school and learning in another atmosphere.

The first step to dropping out is easy. The first step to taking over your school isn't. Taking over your school means learning how to function in an effective way to make an impact on the school environment. Among other

things, this means resisting the school's attempt to keep people isolated from each other within the school. It means shunning school rivalry and uniting with students in other schools. Dropping out means getting acquainted with a new environment, and then learning how to make an impact on it. It means coming together with others who seek alternatives and forming learning experiments and independent projects, learning experiments, projects, working collectives, living communes. It means NOT going PASSIVE -- an easy trap to fall into after nearly a dozen years of having your environment structured for you.

At high school age, a person is able to sit down and think of what she or he likes to do, wants to learn, and who would be a good person to learn from. If a specific individual is not there to teach, a person can at least decide what a teacher or guide should be, and begin to seek out his or her guides.

Each day a person is confronted with uncountable things to learn and do. If one is considering dropping out, or examining ways to take power in the school, there are many decisions about what course to follow. The course one follows is determined by the space or personal environment that person exists in. This personal environment is the sum of one's knowledge, interests, abilities, and time in life. These considerations are very personal ones but are shared by everyone who is looking for "a way". The right decision will bring you to people like you. Fear not.



RICH FIELDS

It all started for Richfield High in the spring of 1970. There had been things before, of course, such as dress code hassles, Peace Moratoriums, Leafletting, and armbands. But the first real step any students took to organize was in the form of an Environmental Action Committee (EAC). The EAC held a one day teach in and among other things organized a march on Canada Dry asking the company for recycle of their glass and metal pop containers. These were all carried out with the blessings of the administration, however, (God bless their souls.)

With the advent of the Cambodian invasion and the protests that ensued, we discovered we were at the end of our diplomatic rope with the administration. For the first time students were being harassed and suspended for leafletting and wearing armbands, to demonstrate their political beliefs. It was then that we made our first attempt at mobilization which ended up as a minor demonstration in front of our school. It was small but sincere. Several Vets for Peace were run off by some man with a billy club. This only took place at lunch but we all have to start someplace.

These events may have been a factor in the subsequent resignation of the principal. (He returned to his old job as

a Junior High Shop Teacher and was replaced, incidentally, by an ex-phy. ed. instructor.) Don't see why he was replaced.

Several people who had come together in the EAC felt there

was a need for an underground newspaper at RHS. Over the summer, there were many backyard staff meetings that accomplished little more than to establish a name for the paper, "The Temporary Liberator."

This paper was to be printed at our friends press located in back of a fish shop.

In late July the first and only issue of "The Temporary Liberator" came out. This paper was mainly a preschool attempt to prove to ourselves we could really come out with a paper. We printed about 300, 3 page, legal size stenciled papers. It costs \$3.00 for a ream of paper..about \$13.00 which was the total cost to print 500 complete papers. It was a nice paper, but contained many irrelevant articles such as DFL in Duluth. It also contained some good things such as information on the Minnesota 8 and some anti-war articles. There wasn't too much about school in "The Temporary Liberator" because we didn't know what was happening since our principal resigned from school.

With the start of the school year, we changed the name of the paper to "The Community." Along with that, we changed the printer. We found that stenciling did a pretty bad job. You couldn't read the print, also, our last printers press had been ripped off by the Minneapolis Police. We started printing at People Press, and that doubled our cost. To earn the extra money we needed, the

staff of "The Community" formed "The Environmental Control Center" and held a bake sale at the school. The administration found out about the bake sale so we were forced to give them the money we made. They told us of a school rule saying that the school has the right to hold onto money made by pupils on school property until the pupils want to use it. To get that money, you also have to tell them what it's being used for. The school still has the money they collected from us. We did manage to keep over half what we earned though.

There were not any problems in passing out the free paper to our fellow students at school. The administration decided to ignore it...hoping the paper would die out and it did after 4 issues.

During that time, a couple of students were suspended for what they wrote in the paper. A few of the things achieved by "The Community" was a bettering of the politics of the regular school newspaper, "Spotlite".

There was also a reversal of a school board decision forbidding literature into the school unless approved by the administration.

During this time, some other things started. One was a student Union called the R.H.S. Student Coalition. It ended just about as soon as it started. Its weekly meetings were unorganized with conflicting egos, and lack of interest. The final blow seemed to be when the majority established a form of democratic centralization in order to suppress the minority viewpoint. Those in the minority then countered by abolishing the Union.

Another case of American justice

Hips
New York

This story took place in June of 1968 and it may be rather out-dated. But remember! It can happen any time, any place, on any terms.

Robert A. Zeke was a student at the Brandywine High School in Brandywine, Delaware, before he was thrown out of school and arrested.

Coming from a rather unpleasant home life, Bob had managed to get through almost four years at Brandywine before he committed his two major sins. First, he let his hair grow long. This constitutes a crime anywhere in this bourgeois American society, but in status conscious Brandywine, it is a felony with overtones of homosexuality, heresy, and high treason. Bob's second offense was to begin selling the Heterodexical Voice (Delaware's underground paper) around Brandywine High. Everyone knows how those "Commie-rat bastards" are trying to destroy the wonderful educational process down in Newark and caution is great in Delaware high schools, lest the minds of our youth become subverted and they start attacking the secondary educational system (which of course does not need attacking because it is already perfect). Robert Zeke must have failed to see the logic, or must have joined the ever growing number of America's youth who see the sterile life it pretends. The "push-comes-to-shove" law went into effect.

About two weeks before school was to end, the principal of B. H. S. called Bob to his office and put down the law. "Bob, you've been in a lot of trouble. We don't want you at commencement exercises." Zeke then mentioned the most obsolete word in America today. He tried to invoke his "rights". The honcho's reply was predictable. "You don't know what your rights are. We don't want you back." Bob was informed that this diploma would be sent to him later. Later in the day, Zeke discovered that all "longhairs"



at Brandywine were receiving the same treatment. If commencement at Brandywine were not to be just, it would at least be attractive to the spectators. Bob returned to the office to question the good principal on the matter. Having failed to get a confession to sin number one, the principal brought up sin number two. The administrator knew that he was selling the now infamous issue number four of the Heterodexical Voice and "if you come back tomorrow, we'll have you locked up." The next day Bob returned.

During the second class period, Bob left his assigned study hall and went up to the library. The vice-principal saw him and ordered him to go down to the office. At that time, according to Mark Kenneally of Brandywine High School, students were prohibited from leaving either study hall (which had been moved to the auditorium) or the library. Kenneally was in the hall already, however, and saw the ensuing confrontation. Bob was met at the office by four of Delaware's finest. They were there to arrest him for

trespassing. Kenneally was able to see one of the four cops choking Bob as he held onto a chair and said, "I'm not going." The fuzz had different ideas and, after he passed out and was handcuffed, they took him to Court 15 where he was charged with assault and battery against a police officer, trespassing, resisting arrest, and (the librarian managed to throw this one in) distributing obscene literature. The trial was to take place in the court of Common Pleas; the Honorable Robert H. Wahl was presiding.

The rest of the story goes on along similar lines. Bob needed a court appointed attorney, who just happened

to disagree with Bob's view. At their meeting, he told Bob, "I don't like your kind."

At the trial, the assault and battery charges were dropped and Bob pleaded guilty to trespassing and resisting arrest. That left only the obscenity charge. Judge Wahl said what he thought of the word "m.f." (nice people never say "motherfucker" except in certain designated areas, like the locker room). Bob responded with a statement that most of us could agree with. He said that there is "no such thing as obscenity, only obscene minds." He also stated that he believed in the Bible and, if we accept what was written there, we might all be considered motherfuckers (an interesting thought, Cain and Abel had no sisters). Bob's logic convinced Judge Wahl. It convinced him to find Bob guilty and send him to two psychiatrists. The sentence came to sixty-five days.

So remember, this story is potentially that of anyone in America who tries to do his thing. Play ball or get fucked. That's America, kid. That's where it's at.

There were some women's awareness which were articles printed in the paper discussing some of the subtle and blatant forms of oppression that women experience at high school. The articles brought about enough discussion by the students for "Women's Awareness Sessions" to be formed. A woman teacher helped the students to get the meetings together.

Then Christmas vacation came along and after that all activity stopped, kids were more content to smoke pot then bring about change.

The main thing that woke up the students was the firing of Fred Keller, a speech teacher that got fired for not getting along with the administration. He got along quite well with the students though!

A group to help Keller was formed. About two weeks were spent exhausting all possible channels. A decision was reached to strike after two unplanned

sit-ins broke out on the Tues. and Wed. before Easter Vacation. Both of these sit ins numbered around 150. The sit ins demanded for an open hearing on Keller's dismissal. Both sit ins were disbanded by threats from the principal and urgings from our student body president.

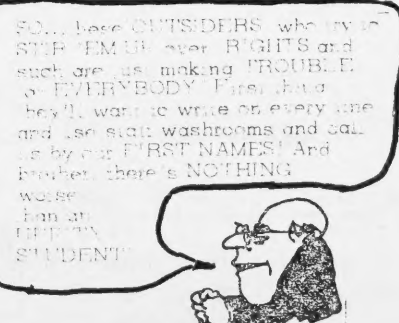
Thursday, the sit in numbered around 400. It involved the members of Fred, and the Student Council President. The students refused to go to class and were all suspended. We managed to get some unfair press coverage though.

The next day we had a massive sit in totaling around half the school. Our school was closed for the day. Luckily for the administration Easter Vacation came and cooled down the students. The rest of the events dealing with Keller were between Keller's lawyers and the school board in closed hearings.

To end up the school year, we tried to form a Patriot Youth

Party for student council officials positions, but the elections were never held due to a conflict between what the students wanted and what the task force seventys thought the students should have. We managed to win 2 positions in the Senior class officers election though. But, the party was basically butchered by its own image.

Basically the problems faced by R. H. S. students were, we weren't organized well enough. We didn't work hard enough to bring in other students and remained a click. And we didn't develop the issues.



Media

Hundred Flowers: 529 Cedar Ave. S. 333-3717 or 333-8471, Hours--noon-5 PM daily. Published weekly

Northcountry Press: 1104 1/2 E. Lake St. 332-4685 or 722-5369, Published bi-weekly.

Minnesota Earth Journal: 317 Cedar Ave. S. 333-3015, Published every 4-5 weeks.

GAYVUE: 1011 E. 19th St. Gay community newspaper published bi-weekly.

Changes: 529 Cedar 336 1501 resistance publication published regularly.

Draft Info

Minnesota Draft Help: 3104 16th Ave. S. 724-5824, Hours--noon - 6 PM Monday-Saturday.

Vets' House: 1007 SE 8th St. 331-2726 or 331-2460, Open 9 AM-midnight.

Blue Door: 3104 16th Ave. S. 722-9284 or 377-8670, Open 10 AM-2:30 PM Tues., Wed., Thurs. and 7 PM-8:30 PM Mondays

American Friends Service: 807 4th St. SE. 331-5102 or 331-5101, Open 10 AM-5 PM Mon.-Fri.

Luther Campus Ministry: 1813 Univ. SE. 331-1859, Open 10 AM-2 PM Mon.-Fri.

MAVRIG: 1813 Univ. SE. 331-1822, Helps find alternative civilian employment.

Catholic Social Service: Wilder Building in St. Paul, 5th and Washington, 222-0311

Women

Abortion Counseling Service: 545 8085, Mon 1 PM-10 PM Tues, Wed, Thurs, noon-10 PM Fri, 6 PM to 10 PM, Sun 1 PM-10 PM.

Zero Population Growth: 9 N. 4th St. 332 4843 Mon-Thurs. 9:30 AM-noon and 1 PM-3 PM

Mpls. VD Clinic: 250 S. 4th St. 330 2741 Mon-Fri 8 AM-4:30 PM. VD testing and referral, no hassles, serves anyone.

Womens Liberation Center: 808 E. Franklin 339 3335.

Amazon Bookstore: 2418 26th Ave. S. 729 6564, Mon 3 PM-9 PM Tues and Wed 3 PM-6 PM, Sat 11 AM-4 PM. feminist literature.

Womens Action Committee: 2000 4th Ave S. 332 1812, working on defense fund for Connie Trimble.

Womens Liberation School: 2000 4th Ave. S. 332 1812, school is an attempt to educate women with the diversity of womens liberation.

NORTH COUNTRY DIRECTORY

Womens Counseling and Service:

808 E. Franklin, 339 5479
Mon and Tues noon-9 PM.
Wed and Thurs noon-6 PM
abortion counseling, referral and follow-up.

Public Health Center: 250 S. 4th St. 330 2780 and 330 2789, Mon-Fri 8 AM-4:30 PM VD tests

Gay

Gay House: 333 6043 216 Ridgewood Ave. ocounseling, legal referrals, social activities, noon-midnight.

FREE: Room b67 in Coffman Union, University of Minn gay center.

Medical

Community University Health Care: 2016 16th Ave. S. 333 2407, Mon, Tues, Thurs, Fri, 8 AM-4:30 PM For those under 18, must live in Greely, Adams or Seward school districts. Full medical facilities.

Pilot City Health Center: 1349 Penn Ave. N. 588 0561, Mon-Fri 8 AM to 9 PM Sat. 9 AM to 5 PM. For residents of the near northside sliding scale depending on income.

St. Paul Ramsey County Hospital: 640 Jackson St. 222 4260 emergency--222 4260 ext 215 or 216, ambulance 222 4260. Police always go out with the ambulance and will notify parents of those under 18.

Fremont Community Clinic: 2507 Fremont Ave. 529 9267, Tues. 6:30 PM-9:30 PM. No fee, serve anyone. Full medical clinic.

Riverview Westside Peoples' Center: 412 S. Robert, St. Paul. 225 7811, Mon and Thurs 7 PM to 10:30 PM. Serve anyone. V.D. tests.

Gay House: 333 6088, 24 hour services. Referral to doctors or clinics for gay men who want a test for gonorrhea.

Cedar-Riverside Clinic: 20th and Riverside, 332 4973, Mon, Tues, Thurs, 5:30 PM to 9 PM Sat. 1 PM to 4 PM. For Westbank residents but will serve others if there is no place else to go. Complete medical facilities, veterinarian, counseling.

Teenage Medical Services: 2425 Chicago Ave. S. 335 6400, Mon, Wed, Fri, 10 AM to noon, Tues, Wed Thurs, 7 PM to 8:30 PM No fee. Will only serve those who under 19. VD tests, and all other medical services.

Suicide Prevention: Located at General Hospital. 330 777. Open 24 hours a day. counseling for people who feel suicidal.

Southside Medical Clinic: 301 E. Lake St. 822 0440, 6 PM-9 PM Mon and Thurs. Free medical service open to anyone.

General Hospital: 5th and Portland emergency--330 3930 infor--330 2370 ambulance 330 2464

Legal

Police Harrassment of Indians: 333-4767, Indian patrol in Franklin-Chicago area.

Tenants Union: 3319 4th Av S. 822 5828, M-F, 9AM - 5PM, Free help with tenant-landlord problems Advice on tenants rights. Southwest: 332 0545 East: 789 2459 North: 529 9267

Legal Rights Center: 808 E. Franklin, 339 7801, Mon-Fri 9 AM to 5 PM, Free legal advice and representation of both criminal and civil cases.

Human Rights Commission: Rm. 60 State Office Bldg. St. Paul, 221 2931, handles complaints of job discrimination.

Minn. Civil Liberties Union: 333 2534, deals with cases where constitutional rights have been abused.

Legal Advice Clinics: the following are members of the Legal Advice Clinic. (The Westbank LAC is the only one staffed by lawyers who can give advice on criminal matters)
Westbank: 2000 Riverside, 332-4973, Mon and Thurs. 6:30 PM to 8:30 PM
Southside: 507 E. Lake St. 822-2103, Mon., Wed., Thurs., 7 PM-8:30 PM
Northside: 1118 Newton Ave. N. 521-4789, Tues., Wed. 7 PM- 9 PM
Downtown: 434 N. 7th St. 339-7621, Thurs. 6:30 PM-8:30 PM
Northeast: 759 Pierce St. NE. 331-9056, Tues. 7 PM-9 PM

Referral

Y.E.S.: 339 7033, 24 hour referral.

Poonell Corners: 222-0728, referrals from noon-3 AM everyday.

Community Information and Referral: 333-6193, Mon.-Fri. 8 AM-4:30 PM. listing of all agencies in Hennepin County.

Hot Line: 474-5939, 8 PM-1 AM everyday. Phone counseling and referral.

Community Pot: 1130 Nicollet 332-0501, ext. 68, Community information.

Drug Help

Pharm House: 1628 5th St. S. treatment center--827-3918 crisis center--339-6952 or 339-2671 10 AM-2 PM weekdays, 24 hours on weekends. Drug info. and help with bad trips.

The Castle: 339-1681, 8:30 AM-4:30 PM on weekends 4 AM-6 PM Mon-Fri. Methadone treatment and maintenance.

The Park: affiliated with The Castle, drug treatment for people with drug problems.

Poonell Corners: 359 Oneida, St. Paul, 222-0728, 12 PM-3 AM everyday. Serves as a referral service as well as a drug help center.

Y.E.S.: 1423 Washington, 339-7033, 24 hours a day everyday. Drug help, legal help, all kinds of referrals.

D.I.S.K.: 349 Coffman, 376-7190, 8 AM-4:30 PM weekdays, For U. students mainly, but anyone can call for counseling.

Drug Awareness: 250 South 4th St. 330-8027, 8 AM-4:30 PM Mon-Fri Room 510

Skools

We regret that we do not have much information on the free skools in the area, however, we have listed the phone numbers of the various skools so that you can call them for specific info.

Second Foundation School: 378 1014.

The Way Univ. Ed. Center: 377 3697.

Education Alternatives in Mpls: 377 0732.

City Hill School: 332 9266 and 722 6236.

Community School: 226 2221.

Commons House: 227 5554.

Freedom House: 761 4542.

Guadalupe Project: 222 0757.

Minnesota Summerhill: 474 5439.

Phoenix School: 338 7359.

Indian

A.I.N.: 1337 E. Franklin 333 4767 helps Indians in any way possible to work for social and political change.

Upper Midwest American Indian Center: 2533 Nicollet Ave. 827 5623, Mon-Fri 8:30 AM-5 PM job counseling, housing help, for Indians only.

Grub

Northcountry Co-op: On the corner of 22nd and Riverside, 338-3110 10 AM-10 PM Tues.-Sun. and 10 AM-6 PM on Mondays. Food that's good for you sold at cost plus 10%.

Whole Foods: 2502 1st Ave. S. 824-3474, 10 AM-10 PM Mon.-Sat. and 10 AM-6 PM Sundays. Meetings on Sundays at 6 PM in the store. More good food brought to you for cost plus 10%.

Tao Foods: 3449 Cedar Ave. 729-9666, Organic wholesale and retail store.

Ecology Co-op: 1023 8th St. SE. 331-8770, Buys and sells organic foods for members only. Member buys a share and then shares in the benefits.

Peepuls Bakery: 1534 E. Lake St. 721-7205, 10 AM-6 PM Mon.-Fri. Closed Sat and Sun. but there are meetings at 5 PM at the Bakery. Learn how to make bread, granola and all kinds of goodies if you volunteer your services.

Shaktih: 604 W. 26th St. Mostly organic foods. 9 AM-7 PM Mon.-Fri. and 9 AM-6 PM Saturdays.

Walker Methodist: 3104 16th Ave. Potluck on Fridays at 6:30 PM.

New Spirit General Store: 1428 W. 31st St. 330-2739, grains, seeds nuts, and books.

Farmers Market: In Mpls. 312 Lakeside Ave. In St. Paul 10th and Jackson. Get there early (how does 5:30 AM grab ya) on Fri. and Sat. mornings.

Thrills

Earth Kitchen: Newman Center downstairs (U of M campus) 6 PM to 9 PM on Fridays. Organic meals at peoples' prices.

New Riverside Cafe: 1900 Riverside Ave. 333 9924, closed Mon., good food and great entertainment in the evenings.

Whole Coffeehouse: Coffman Union, downstairs. Music on weekends especially during school year.

Coffeehouse Extempore: 325 Cedar Ave. 332 9890 or 332 1023, all kinds of very fine music.

Education Exploration Center:

722 1332 3104 16th Ave S. in Walker Methodist Church. Mon-Fri 10 AM-4 PM, Sat 1 PM-5 PM. Have listings and info on all the free schools in the area. Also know which ones have openings at the present. Will help people who want to start free schools.

Free

Free Store: 605 Cedar Ave. 336 4240 Mon-Fri 11:30 PM-5 PM free clothing, blankets, etc.

St. Stephens Center: 2211 Clinton Ave. S. 338 0518 9 AM-9 PM free food and clothing.

Drop-in

The following drop-in centers offer all kinds of activites as well as counseling and referral.

Home: 1920 Pillsbury, 332 0545 8 PM to 2 AM.

Our House: 433 2nd St. Excelsior, 474 9990 and 474 7600, 3 PM to 11 PM everyday.

One-Ten: 110 E. 31st St. 822 3926 always open.

Anomie: 9th and La Salle, 332 2431 Ext 244, Mon.-Thurs noon- 9 PM, Fri. and Sat noon-12 Sun noon-6:30.

Hole in the Wall: 690 W. 92nd St. 884 5223 everyday noon-1 AM.

Peoples' Place: 3045 Fremont 825 1624 7 PM-1 AM every evening.

Eco

Environmental Library: 1222 4th St SE. 331-8025, basement of public library. Info on organic gardening, food and cooking.

Minn. Pollution Control Center: 103 Coffman Union at U of M. 378-1320, 9 AM-5 PM Mon.-Fri. investigate pollution complaints.

M.E.C.O.A.: 26 East Exchange. St. Paul, 222-2998, 10 AM-2 PM Mon.-Fri. Anti-pollution association.

Environmental Action Center: Coffman Union at U of M campus. 376-7554, Serves as clearing house for environmental projects.

The Apathetic Majority

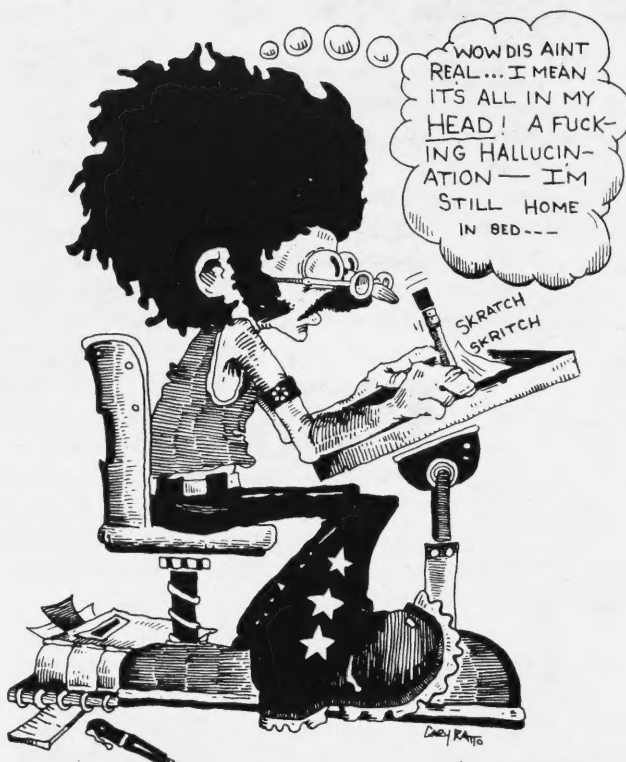
Links
Madison, Wisconsin

The apathetic majority are usually those people who fear active participation in any movement outside and sometimes even inside the system. Their reasons for this are very often real and legitimate. The following article will attempt to explain what, in my opinion, causes such widespread apathy and indifference toward working for any kind of change.

The first and, unfortunately, biggest reason is parents. Most high school students (in my school, anyway) come from middle and upper class homes and conservative parents who don't want to lose what they've "worked hard all their lives for" just because of a few misguided radicals.

There are always some kids who get radical in spite of, or possibly because of, their parents. But even they are sometimes hesitant toward any action because of what their parents would do if they found out.

Another major reason for apathy toward major change is that, although they don't like the schools any more than we do, they don't understand exactly what we're doing. A lot of this is our fault because of our inability to communicate with other students about what we're doing.



Young children are easily influenced by their parents. After living 15, 16, or 17 years with parents who rarely get involved in anything and condemn those who do, it is easy to see why apathy occurs.

Social life is another very definite cause of indifference. So many people consider their date on Friday night more important than the war in Vietnam, poverty, racism, hate, and the lack of freedom in this country for the

reason that their date has a direct effect on their lives whereas these issues don't (wait until the draft board gets you).

This isn't to condemn social life or to say we shouldn't have one. Obviously we should, but it can get to the point where social life is the prime concern and that's a bad scene.

Then there are the people who are too hung up on themselves to give a damn about anything else. This reflects the tragic paranoid influence our society has on its people. Kill or be killed! Nobody else is gonna care about you; you gotta care about yourself!

A few kids are apathetic because they fear freedom, but these are in the minority. In the school system we have now, all or most of the decisions are made for us. This is fine for the person who can't make decisions and doesn't want to take responsibility for his own life. It provides security.

A large percentage of the indifferent don't care because they don't think it will do any good. They don't expect the administration or anybody else to even listen to them, much less take them seriously. The main reason for lack of recognition is our small numbers (which, after all, really aren't that small) because of student apathy. Even one or two more students becoming active make a lot of difference. So join us! Don't be the subject of this article, because if you don't dig what's going on in our schools, you can do something about it.

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HIGH SCHOOL 'HIP' NESS

As a high school woman, I feel that the culture we are rebelling against has become so much a part of our own lives, we have not been able to wholly break away from it. We have become consumers of the fads and injustices our parents' culture has tried and succeeded in selling us. Seeking our individuality, we have forgotten to question our identity. We have accepted our positions in life because the hip men of the hip culture movement have accepted it.

We have consumed with great fervor the products of the economic system that have continued to support the social system. The capitalist industries have made fortunes creating the products that are longed for by hip culture. Recently, Life magazine published photographs of the hip styles of high school students across the country. I think the students felt they were rebelling with their new style of clothing. They also saw their clothing as being beautiful and new. I feel they failed to see that the money they paid for it went to sustain the society they were supposedly rebelling against.

A cultural revolution necessitates a revolution in both men and women's role in that culture. This change must come personally. The formation of Women's Liberation groups in high schools has shown that some high school women are dissatisfied with their "hip" roles as well as their "straight" roles. The lightening of the burden of women's oppression can not be attained by any token change from the culture of my parents to the culture of my peers. It will come for and from those women who will be able to see themselves through both the old culture and the new hip culture, or to those who will not be a part of either.

I find it difficult to believe that many of the customs of hip culture were originated by young people. Young people are dissatisfied with many aspects of their parents' society. War, racial injustice and political injustice created by the aforesaid generation has

caused their children to reject the culture that has produced these current problems. Contrary to the intention of these young people, many of the hip culture customs have become opiates. They are stifling further action.

Drugs are liberal opiates. A sweep of anti-drug sentiment has spread through my school. A button reading "Help a junkie bust a pusher," has become popular. Black students in particular seem concerned over the rise of drug abuse in the school. The administration refuses to have any drug counseling in the school building. Vigilante groups sprung up and decided to take the matter into their own hands. This was unfortunate. The terror tactics used disrupted drug traffic for a while, but failed to keep drugs out of the school permanently.

MANY STUDENTS ARE AWARE THAT DRUGS WILL EXTINGUISH, AND NOT IGNITE DISSENT AGAINST THIS SOCIETY AND ITS CULTURE. Perhaps those people in power have already realized that drugs quell dissent in the young. Drugs tend to make organized activity for change seem not

so urgent. This could be a factor in explaining society's neglect of the drug abuse disease that has spread so rapidly through the high schools.

The argument has arisen to whether or not those people who use drugs would be concerned over change anyway. Many organized disciplined youth groups have condemned the use of drugs. They feel that drugs mesmerize the user to such an extent that he is no longer willing to change those things he felt compelled to change by joining the group. When one is stoned it is sometimes difficult to get off one's ass and work.

Hip culture condones the use of drugs. Drugs were not, perhaps, put on the market to stifle all means of change, but that is how things have turned out. A user has fallen prey to those who wish to smother the voices of my generation and not let us be heard.

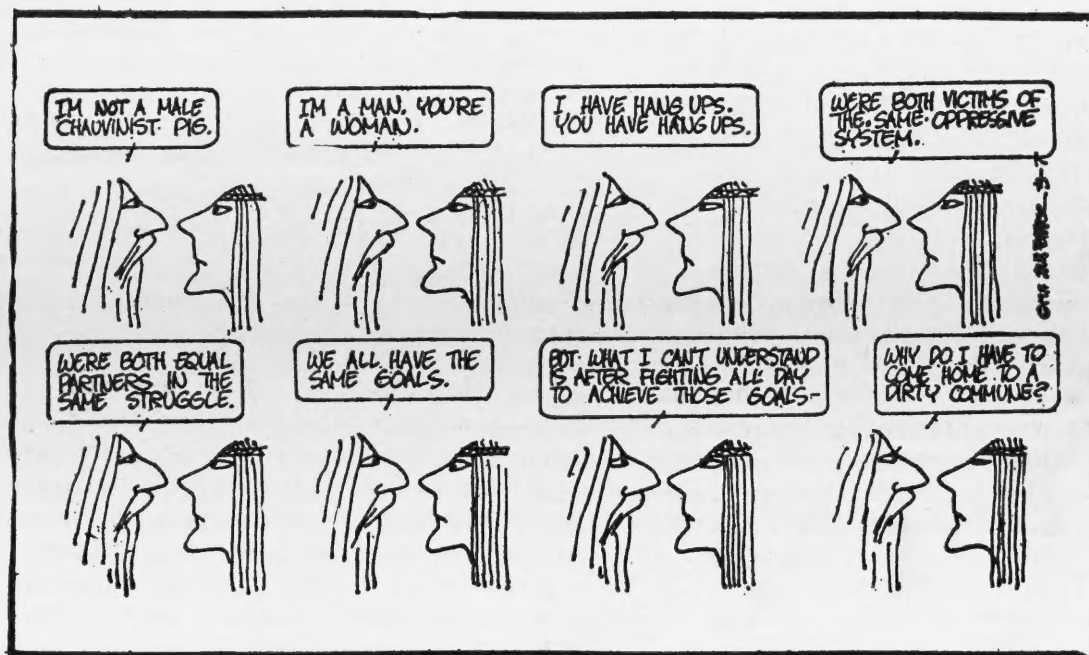
There is a so-called revolutionary philosophy that has swept through the high schools. Taking time out for school, many part-time revolutionaries have been born. The students are dismayed and disillusioned with the education and discipline of the high

of the strike were "hippie" in nature. I disagree. I feel that the students that have found interest in hip culture would not work so hard as to organize a strike. I felt bitter when I found that many of the "hippie" students as well as the apathetic students struck the school for the excitement involved. Shutting down school will not produce anything unless the students organize and work together in a cooperative change.

I do not feel that this hip culture will work to change the ills of society it so vehemently denigrates. I feel that the groups that have splintered out of hip culture will be the wheels of changes.

Minority group coalitions in the high schools include third world and women's groups. They are questioning the standards and sincerity of hip culture. The so-called radicals of hip culture have found discontent and opposition to their cultural way of life. It is urgent that they self-evaluate their culture and consider new philosophies.

Hip culture broke away from previously established culture. It fell into similar ruts and prejudices that exist in the former culture. If



school. ALL THE PSUEDO-REVOLUTIONARIES AGREE ON ONE POINT, THERE MUST BE A RADICAL CHANGE IN THE TOTAL COMPOSITION OF THE HIGH SCHOOL. The argument ends just about there. The students have become so factionalized that

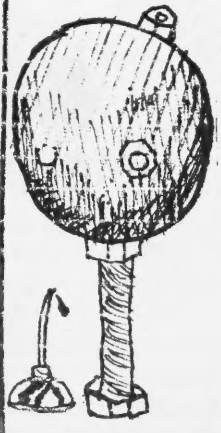
instead of having a powerful force, they have become less strong than they could be.

The New York City high school strike showed that the students have become more organized than they ever have been. The strike was effective in various schools in that it attained some of the demands the students had agreed upon. However, it seemed apparent to the heads of the schools' administrations that the leaders

there are no changes in the structure, hip culture will eventually dissipate to the extent of non-existence. By that time I hope there will have been a true cultural revolution in America. I feel that this necessitates a personal evaluation of accepted moral and ethical standards. We have accepted dropping out of our parents culture because we felt that their society was unjust and prejudiced. If hip culture reflects what our society is becoming, it is not becoming anything new.

Fortunately, I don't feel this hip culture reflects the future of our society. Revolution comes after hip culture. One must be willing to change oneself before one can change a culture. If new ideas do not exist, the new culture does not truly exist either.

Paula Marcus
(taken from HIP CULTURE)

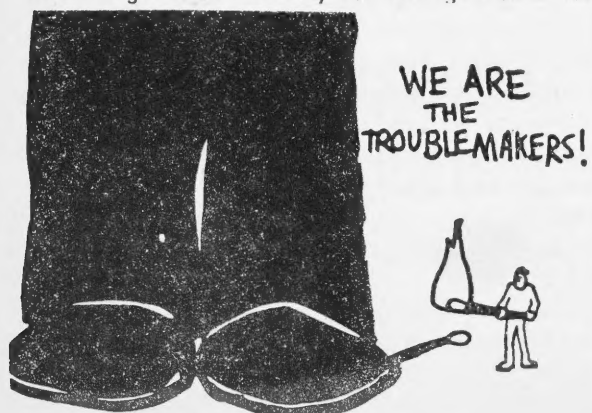


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QUESTION: What's the basis of this sick society?

Part II

Shows like "It's All in the Family" are part of the pathetic establishment response to co-opt and distract the urgent necessities of the black liberation struggle.

Revolutionaries have always argued that racist Amerika can't meet even the minimum needs of black people. But what is frightening is how little it is even trying. After the rebellions of '65-67 there was a lot of talk about a business-government war to help the (primarily black) poor. It seemed that finally the system was going to take some responsibility for 350 years of racist genocide and make some amends— token of course, but still a lot better than what already existed. Only a few years later even the most hopeful integrationists and liberals are shocked at the inability and apparent unwillingness of the system to carry out even a token, rip off, co-optive program.

Right after the riots some liberal corporations did a lot of talking about injecting massive amounts of private capital into the ghetto. Xerox, Prudential, and Standard Oil would lead the black revolution. But the money dried up almost before it began trickling. That's because corporations run on profits, and while they understood the importance of pacifying the seething black colony, the structural limitations of the corporations prevented them from carrying out their dreams. Corporations are based on profits and most of the money they were handing out was from their public relations budget, not their investment budget. When the economy went into its present slump, making investment capital much more scarce, and when black street rebellions diminished as a form of protest, the corporations lost interest in playing benevolent white daddy.

The government didn't fare much better. The War on Poverty was never really envisioned as a plan to eliminate poverty. Its strategy was to keep the most able, angry black leaders tied up with millions of meetings, committees, boards, and proposals, and use the bait of high paying federal jobs as the sweetener for those who saw through the flim flam.

("Between you and me, we in OEO dig where alot of these black cats are at. We can show them that black militancy can be a lucrative business. The more they yell 'Kill whitey' the better their chance to make the payroll. After we hire them they can still yell 'Kill whitey' if they want, but most likely they'll mellow out a little, and even if they don't no one will take them seriously anymore because they're working for us.")

ANSWER:

IT'S ALL IN THE

FAMILY!



The government slickies were shocked to discover that, despite a few individual exceptions, black people saw through the strategy and used the poverty program as a base to organize for their collective needs. For example, the broad black coalition that elected Kenny Gibson mayor of Newark began when black professionals, black poor people, and civil rights workers got together to exert city wide control of the poverty program. Gibson ran for mayor in 1965 behind that coalition and did extremely well. The white democratic machines got the message. They told Johnson, "This program is gonna kill us. If you don't put a lid on it the blacks are gonna take over the city."

The original rhetoric of the poverty program was to encourage "maximum feasible participation of the poor." But when the black poor participated too well, the government dropped the program. It has been replaced by Model Cities, a program so ineffective almost no one talks about it, but whose greatest value to the system is that it drops all the shit about letting black people decide even an iota of their own destiny, and makes it clear that power is centered in the mayor's office.

The most brilliant establishment analyst of the government's possibilities of helping black people is Daniel Patrick Moynihan, the Margaret Mitchell for the middle class. Moynihan's bold new program that he urged Nixon to adopt is called "benign neglect." Translated from the original obfuscatese this means, "Stop promising the blacks stuff. We have nothing to give them. So shut the fuck up, drop all this black capitalism shit, ignore them, and maybe they'll go away."

Most liberals disagree with Moynihan and Nixon not because they have any concrete solutions, but because they believe that kind words can buy some time while they figure out what

the hell to do. Its "All in the Family" is part of the pathetic growing response to the boiling anger in the black colony. It attempts to appeal to the black middle class by criticizing whitey and by portraying blacks as well-off, formally educated, home-owning Americans. It recognizes the need to reduce the overt level of white racism, tries to change white people's attitudes by gentle satire. "See, aren't you being silly? Don't you see how ridiculous daddy looks? You don't want to be like him, do you? Now don't you see that your fears about black people are absurd?"

Liberal propaganda is better than nothing, but it's incredibly inadequate to deal with the deeply rooted structural racism of the country. For the white working class, people in South Boston, construction workers in Pittsburgh and Birmingham, their racism is not totally rational. In an economy of scarcity, in our imperialist society where Nixon runs openly on a program of cutting inflation by throwing people out of jobs, white racism is a strategy for survival in the jungle--it is either them or me." While the less threatened middle class is moving towards a superficial liberalization on the social level, the black poor and the white working class are moving closer to a civil war over the distribution of scarce goods and services. Cairo, Illinois and Newark, NJ are just two cities where the outlines of a potential race war are very clear.

In the middle of this there are certain areas of hope. Intense racism has become closely intertwined with loyalty to the existing system. Oppressed white people have made a deal with their white oppressors--"I'll accept your control over the system (and my life) in return for you giving me a decent sized pay-off and helping me maintain my relative advantage over the blacks. But that sytem is breaking down.

Cont. page 13.

*White welfare mothers are learning that when Louise Day Pig talks about welfare chislers she means them too.

The blacks are providing an inspiring model of inmate solidarity, and are showing the whites through their example that there's a much better strategy for survival in prison than degrading yourself to your oppressors.

We have to face the reality that there are serious conflicts of immediate interest between black and white people. Black people aren't just making demands on the government. They are making demands on white people too. Those demands must be supported by whites, both because they're morally justified, and because in do-

While we must create a society in which scarcity is eliminated and things are distributed fairly, right now we all have a lot of needs, the rich people have most of the money, and that small part of the wealth that the people are able to salvage for themselves is mainly seized by the white people. While we must demand a marked increase in services for all the people as a first step, the greatest urgency must be given to schools, day care centers, housing, hospitals, and jobs for black people.

While it sounds nice to say that black and white people are working together for an end to the war, poverty, racism, cultural suffocation, and for a total revolution, in practice, it is black people who are paying the heaviest price for the growing people's power we all share. We must begin to build ourselves and each other so that together we can build a better world.


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This issue of Hundred Flowers, yes - the one you hold in your very hands is the second annual DONT GO BACK TO SCHOOL issue. Nice. The folks who present this cosmic experience are Richard, Vicki, Vicki, Kathy, Rita, Big Bad Debbie Bunchee, John, Pat, ME, Chris, Aarg, Joe Alphano and assorted Richfield subversives, Northcountry Co-ops, -thanx for the beer Micheal, Steve -special grats for the lab, and Mamma

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too. And soon is a good time for people
to travel from Colo!

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	N ⁵²	O ⁵³	D ⁵⁴		O ⁵⁵	E ⁵⁶		T ⁵⁷	A ⁵⁸	O ⁵⁹	A ⁶⁰	D ⁶¹	O ⁶²
L ⁶³	O ⁶⁴	C ⁶⁵	O ⁶⁶		T ⁶⁷	Y ⁶⁸	P ⁶⁹	I ⁷⁰	S ⁷¹	T ⁷²		S ⁷³	
S ⁷⁴	N ⁷⁵	O ⁷⁶	R ⁷⁷	E ⁷⁸		A ⁷⁹	C ⁸⁰		H ⁸¹	O ⁸²	K ⁸³	A ⁸⁴	
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	E ⁹⁵		G ⁹⁶	O ⁹⁷	S ⁹⁸	H ⁹⁹		A ¹⁰⁰	R ¹⁰¹	I ¹⁰²	S ¹⁰³		S ¹⁰⁴
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CALENDAR

OF PUBLIC EVENTS

Friday the 3rd

"CHARLIE! or manson ate grapes" satiric revue with a sketch about Manson, Brave New Workshop, 8 & 10:pm,

DEAN CARR - jazz-folk, Extemp, 9:00pm, 75c

ANOTHER ZANY NIGHT OF SHORTS "A World is Born", Betty Boop, Mae West, etc, at Piper, 8:, 10:, midnight \$1

"PETRIFIED FOREST" - Bette Davis, Humphrey Bogart, L. Howard movie, Bijou, 8:00, 10:00 & midnight \$1

JOYCE EVERSON - New Riverside Cafe, 9:pm, \$1

Saturday the 4th

BOEING! BOEING! A FLIGHT OF FANCY - satiric revue by Brave New Workshop, 8:, 10: & midnight, \$2.75

MAX SWANSON & FRIEND - music at the Extemp, 9:pm, 75c

SHORTS - Piper, see Friday.

"PETRIFIED FOREST" see Fri.

DEAN CARR - folk music, New Riverside, 9:pm, \$1

"THE INDEPENDANT FEMALE OR: A MAN HAS HIS PRIDE"- feminist melodrama, Van Cleve, 2:00pm, FREE

Sunday the 5th

BOTTLENECK II & the first MPLS OPEN AIR RESOURCE CAT ALOGUE - info on groups & organizations providing services + performances by the CHILDRENS THEATRE, DAVE RAY, WHOLE EARTH RAINBOW, BRAVE NEW WORKSHOP, WILLIE MURPHY & others, Loring Pk, 11am, FREE

INDEPENDANT FEMALE - by A & T Theatre, Loring Park, 2:pm FREE (see above for other things happening there)

FILM-IN - bring yer own experimental flix, home movies, or whatever, all welcome, Mpls Ensemble Theatre, 2:pm.

"CHARLIE" see Friday, 8:pm

US PIPE - heavy rock, Extemp 9:00pm, 75c

SHORTS - Piper, 7:30 & 9:30 pm, see Friday.

BLACK JESUS, ROCK SALT & DEAN CARR, Heavy rock & folk, Cedar Village Theatre 8:00pm, \$1

"PETRIFIED FOREST" - 8:pm, see Friday.

SEAN BLACKBURN - folk music at New Riverside Cafe, 9:pm

Monday the 6th

MARK TWAIN TONIGHT - Brave New Workshop, 8:pm, \$2.75.

Tuesday the 7th

"CHARLIE..." 8:pm, see Fri.

OPEN STAGE - New Riverside Cafe, 9:pm, 25c.

Wednesday the 8th

"BOEING! BOEING" 8:00pm, see Saturday.

CHIP HARDING & MARK MUNDTSEN - Extemp, 9:pm, 50c

NATE BUCKLIN - folk music, New Riverside, 9:pm, 50c.

Thursday the 9th

CHARLIE... - see Friday 8:pm

OPEN STAGE - Extempore, 9:00pm, 50c.

"ISLAND OF LOST SOULS" - Charles Laughton, Bela Lugosi horror film - Bijou, 8:00pm, \$1

LONNIE KNIGHT - New Riverside Cafe, 9:pm, 50c

ADDRESSES:

NEW RIVERSIDE CAFE 1900 Riverside
EXTEMP COFFEEHOUSE 325 Cedar
PIPER FILM 2909 Nicollet AV S
XANADU FILM, 1209 4th St SE
BIJOU FILM, 2829 Hennepin Av S
BRAVE NEW WORKSHOP 2605 Henn So.
THEATRE IN THE ROUND 245 Cedar
MPLS ENSEMBLE THEATRE 3104 16th Av So
CEDAR VILLAGE THEATRE 416 Cedar Av.
ST PAUL CIVIC CENTER 143 W 4th St.

SELECTED FREE U GROUPS BEGINNING THIS WEEK. For more information see the September FREE YOU or call the number provided for each group.

INDIAN BEAD CLASSES Horace Goodhue, 227 5267 Mpls YMCA. Tuesday afternoon, 2:30-5:00, & 6:30-9:00 Call Jim Kertson, 332 2431 to register 776 Iglehart Ave., St Paul, Monday eve Call Horace to register

ATTITUDES TOWARD DEATH — USA THE MORTUARY STATE Peter Denzer, 222 7531, Tuesday eves Call for time and place.

THE GOLDEN FORCE Thomas Weich, 824 9729 3649 Second Ave So Wednesdays 7:30 PM

INTRODUCTION TO THE ANANDA MARGA YOGA SOCIETY David Trent, 338 3110, People's Center Gym (20th & Riverside), Sundays, 5:00 PM

ASANA CLASS David Trent, 338 3110, People's Center Gym (20th & Riverside) Wednesdays 7:30-8:30 PM

KUNDALINI YOGA Peter Roos & Steve Rukes, 377 8092, Kenwood Park (above the tennis courts) Monday - Saturday 6:00 PM

EXISTENTIAL ENCOUNTER GROUP James Park, 1417 1st Av So. #210 Mondays 8:00 - 10:00 PM

ARCHETYPAL PSYCHOLOGY AND LITERATURE Dennis Stillings, 336 6053, 601 S 9th St (at Portland) #5, Thursdays 7:00 - 9:00

WRITING GROUP Larry Dunn, 339 6671, 513 4th Av SE Apt 5, Tuesdays, 7:30 PM

ECO-BIKE-COOP Chateau Coop, 13th Av & 5th St SE, Wednesdays, 7:30 PM

HOUSING GUIDE:

THIS SPACE is available FREE to anyone who has or knows of apts, houses, or farms for rent or sale; also those in need of such. We'd like to keep it as a regular service.

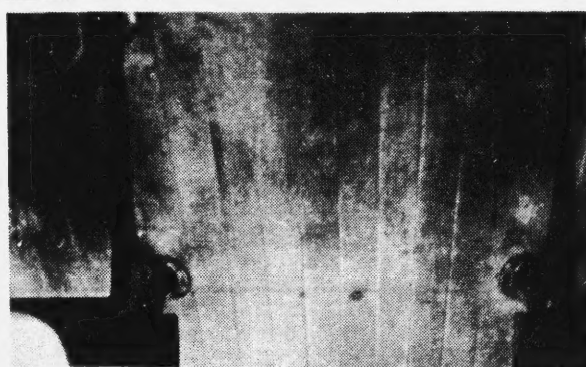
COUPLE WITH 2 children need place to live. Would like to share house with other people with or without children. Call Diana or Jay 781 9076.

WANTED: West Bank eff. apt, \$80 or so, for Oct. 1st. Sublet O.K. Bill Foster, 373 5329 Apt. and Eve. Mon. - Fri.

5-BEDROOM HOUSE available for rent Sept. 15. Near West Bank \$200, 336 6556

EARTH
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CHEAP!

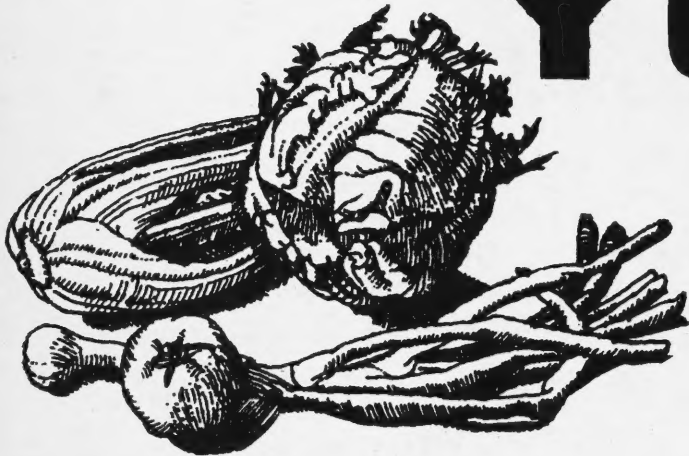
BOARD!
BULLETIN
The Original



CAN YOU IDENTIFY THIS PICTURE?

The answer is hidden in this very issue! Prizes include one free six months subscription to Hundred Flowers, a tour of Hundred Flowers offices plus all the cigaret butts you can devour. Anyone connected in any way with the FBI, Heller-Siegel Associates, and personal friends of Hubert Horatio HUMPHRY may not participate. First answer recieved (earliest postmark) wins

CAN YOU?



Yesiree, Son, I been in this here kitchen for nigh onto a month now, stoking up the stove, getting all this shit going for the biggest experiment since last winter when we tried to break ties with the powerful Minnegasco. Revolution starts at home, I allus say. Just heard the sealing pop off the 142nd quart of canned goodies.

Which brings us to the point. The point is. Well, the point is, indirectly, air pollution, for one. Lots of food is trucked in, flown in, shipped in, and railroaded in during the winter and spring months. And even avacadoes and papayas, all

summer long. There seems to be some reverse culture shock here. Wire culturally adapted to eating foods from other biomes, but technologically not caught up with it. In the long run, as the situation now exists, this is suicidal. Grapes today, smog tomorrow. The most practical variable to change is the mode of transportation. When a non-polluting fuel is used to transport produce, for example, solar energy, then a trip like ours, canning local foods, will be quaint, interesting. Right now, I see it as necessary and practical to reach or maintain healthful mass living conditions.

ANOTHER THING is to become organic. It's not enough, I have found, to join Ecology Co-op and import organic food. I felt elitest when into that sack. I'm sort of evangelistic about getting organic. It's plain and simple to me that chemical sprays and fertilizers are counter life and should be rejected immediately. Philosophies I've run into range from "Organic at any cost (high priced, occasionally spoiled food)," to "Low-cost first, organic as an afterthought." I cannot be satisfied until these two are melded into "Quality organic at low cost."



Organic food is plentiful now. We are beginning to co-operate (all the co-ops and stores) in our buying to bring down prices. In the meantime, we can freeze, can and dry what we'll need for winter and grow sprouts on our window sills. OK, so I evangelize. And try to live the message. We are canning at our house now (kitchen is geared to an assembly-line trip.) We have a pressure cooker, lots of time, and we're gaining experience as we do it. If you want to can anything bring it on over with some jars and lids. Call us up first. The phone is 822-2984.... Marcia Baer. Title contributed by Peter Bloch as an obscene gesture.

BOOBED Last week we listed the Natural foods stores in Minneapolis and forgot to mention FOODS FOR LIFE - a health foods store in Dinkytown, on 4th Av. They're usually open weeknights till 9pm.

THE AMAZON BOOKSTORE

AFTER MANY WEEKS OF DELAY, AMAZON BOOKSTORE HAS SUCCESSFULLY MOVED TO ITS NEW LOCATION: 3240 CEDAR AVE. MPLS. MN. USA 55407 724-7163 WE CARRY FEMINIST BOOKS, LITERATURE, JOURNALS, AND NEWSPAPERS AND WE'RE GROWING! PROFITS ARE USED TO MAKE MORE SELECTIONS AVAILABLE AND FOR FEMINIST ACTIVITIES. VOLUNTEER STAFF. COME IN TO BUY, READ OR JUST TO LOOK AROUND!

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WED 3pm - 6pm DAY SAT
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SIVE LITERATURE WE NEED YOUR SUP-
PORT (BUY BOOKS FROM US) AND SUGGESTIONS
(WHAT BOOKS SHOULD WE BUY.)



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